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MONDAY, MAY 17, 1928

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CLASSICAL LITERATURE IN TRANSLATION

Greek Literature in Translation. Selected and Edited by George Howe and Gustave Adolphus Harrer. New York and London: Harper and Brothers (1924). Pp. xiv + 642. \$4.00.

Roman Literature in Translation. Selected and Edited by George Howe and Gustave Adolphus Harrer. New York and London: Harper and Brothers (1924). Pp. xiv + 630.

Century Readings in Ancient Classical and Modern European Literature. Volume I: Century Readings in Ancient Classical Literature. Edited with Introduction and Notes by Grant Showerman. Pp. xx + 614.

Messrs. Howe and Harrer, who are Professors of Classics in the University of North Carolina, give to the two volumes in which they seek to set forth in translation the best parts of Greek literature and of Latin literature a joint title, *The Spirit of the Classics*. Of the purpose and the plan of their books they write as follows (*Greek Literature*, Preface, xiii-xiv):

The *Spirit of the Classics* is designed, then, not merely as an anthology of the masterpieces of the Greek and Roman literatures. Its purpose is to reproduce through translation as fully as possible the life and thought of the ancient peoples as they expressed them in their literatures, in brief enough form to be accessible to all. It seeks to make plain what things they thought about, what they thought about them, and in what forms they gave their thinking expression. Since their experience of life was of course a development in time, the chronological order has been followed in the main. While, as a result of the principle of selection, the emphasis has been placed upon masterpieces of thinking, yet masterpieces of form too are as fully illustrated as can be done in translation, since it is eminently true of the classics that the criteria of clear thinking and of form coincide. . . .

The contents of the volumes are so varied that it is possible here to indicate merely the major divisions.

The volume on Greek literature contains the following material:

<A> Patriarchal Society: The Epic. Tenth to Seventh Centuries B. C.—I. The Epic of Martial Adventure: Homer's *Iliad* (2-34), II. The Epic of Romantic Adventure: Homer's *Odyssey* (34-76), III. The Epic of Everyday Life: Hesiod's *Works and Days* (77-84), IV. The Epic of the Gods: Hesiod's *Theogony* (84-88), V. The Mock Epic: The *Battle of the Frogs and Mice* (89-97), VI. Hymns to the Gods (97-99); Aristocratic Society: The Lyric. Seventh to Fifth Centuries B. C.—I. The Martial Spirit (101-104), II. The State (104-110), III. The Individual (110-119), IV. Ceremonial Songs (119-131); <C> Democratic Society: Prose and Drama. Fifth and Fourth Centuries B. C.—I. Tales of a Traveller: Herodotus (132-147), II. War and Politics (147-224), III. Spiritual and Moral Problems (224-334), IV. Satire by a Conservative, Aristophanes (334-387), V. Ideals of Freedom and Union (387-415), VI. Specu-

lations of the Philosophers (416-526); <D> Cosmopolitan Society. Fourth and Third Centuries B. C.—I. Comedy of Manners (528-538), II. Types of Character (538-543), III. Poetry of the Scholar (543-553), IV. Shepherd Songs (553-575), V. Science and Travel (575-597); <E> Under Roman Sway, From Second Century B. C. to Second Century A. D.—I. History (599-604), II. Biography (604-621), III. Philosophy (622-631), IV. Satires on Gods and Men: Lucian (631-637).

The Index of Authors and Titles (639-642) closes the book.

The broad outlines of the volume on Roman Literature are as follows:

<A> Roman Puritanism and Greek Culture. Third and Second Centuries B. C.—I. The Transplanting of Greek Culture (2-58), II. Opposition to Eastern Influence (58-68), III. A Roman Puritan (68-80); World Conquest and War. Second and First Centuries B. C.—I. Expansion (82-136), II. Political Ideas (137-160), III. Decline of the Republic (161-224), IV. Literature and Philosophy (224-274); <C> The Peace of Augustus. End of First Century B. C. and Beginning of First Century A. D.—I. Establishment of Empire (276-282), II. The Epic of Rome's Destiny (282-339), III. The Joys of Peace (339-357), IV. The Poet Laureate: Horace (357-393), V. Myth and Legend (393-442), VI. The Lover (442-457), VII. Fables: Phaedrus (457-459); <D> Despotism and Suppression. First Century.—I. Realization of Political Conditions (461-513), II. Salvation Through Stoicism (514-541), III. Turning to the Past (541-563), IV. Satirizing the Present (564-585), V. Education of the Public Man: Quintilian (585-596); <E> The New Freedom. Second Century.—I. Appreciation of the New Order (597-601), II. Men and Books: Pliny (601-618), III. Romans and Christians (619-625).

The Index of Authors and Titles covers pages 627-630.

It is very difficult to write a notice of these books for such a periodical as *THE CLASSICAL WEEKLY*, since they are meant primarily for a reading public quite different from the class of readers to which this journal seeks to appeal, i. e. they are meant for the great group of persons who cannot read the Classics in the original. Can I put myself at all well in their place, and view these books from their point of view? I suppose not. But as a classicist interested in having just these persons get the right view of the Classics, if they condescend to look at them at all, I will say that these two books fill me with misgivings. It is fine, in sound, to put forth neat captions such as *Roman Puritanism and Greek Culture*, but are such captions, in a given place, apposite?

When we come to examine the material given by Professors Howe and Harrer under the caption, *Roman Puritanism and Greek Culture*, this is what we find:

I. The Transplanting of Greek Culture: Prophetic Dream of Rhea Silvia—Ennius (2); A Chivalrous Foe—Ennius (2); A Soothsayer—Ennius (2); Menaechmi—

Plautus (3); Phormio—Terence (30); II. Opposition to Eastern Influence: The Reception of Magna Mater—Livy (59); The Bacchanalian Revels—Livy (59); Expulsion of Greek Teachers—Aulus Gellius (68).

Why, in the part of the book which deals, as the authors say, with the "Third and Second Centuries B. C.", are passages from Livy inserted? He certainly does not belong either in the third or in the second century B. C. Livy gives us, in the passage included in this part of our book, an account of a happening in the third century B. C., but his account throws not the least ray of light on the *literature* of the third century B. C. The citation from Aulus Gellius is even more out of place, since Gellius lived so long after Livy. He is testifying to a fact of the second century B. C.; he gives us no hint whatever of the literary merits or demerits of that century.

The next division is labelled A Roman Puritan. The details are as follows: On Agriculture—Cato (68-74); Cato the Censor—Livy (74-76); Cato on Extravagance—Livy (76-80).

The passage from Cato himself is in place in this division of the book. The other two are not.

Under the fine caption, World Conquest and Civil War, Second and First Centuries B. C., the authors give eighty pages of extracts from Sallust, Cicero, and Caesar. Not one of the three belongs in the second century B. C., at least in his conscious or literary years. Hence not a single one of these passages throws any light at all on the *literature* of the second century B. C.

For 161 pages, then, the authors have been putting together a book not on Roman literature, but on Roman life and thought. Will the layman, for whom the book is primarily intended, see the difference? Thus far the title of the book is an utter misfit. It has been my duty, for several years past, to conduct a class in Latin Literature in English Translation. Many of the students in these classes have had a little knowledge of Latin; some have, alas, been wholly innocent—let me rather say sinfully ignorant—of Latin, and, of course, of Greek. Could I use this book by Messrs. Howe and Harrer in such a course? No, I could not. I should welcome a book that would begin, as a book on Roman literature in translation ought to begin, with a rendering of all the intelligible fragments of Livius Andronicus, Naevius, Ennius, Pacuvius, and Accius, with enough introductory matter and comment to give what students love to call "background". It is clear, then, that the book before is as far as can be from my conception of the right kind of a book on Roman Literature in Translation.

Nor would the book meet the needs of my class in Roman life and thought.

It has been no pleasure to write the above criticism of a book which cost its editors a vast amount of labor. Nor is it a pleasure to see something which, however well intentioned, is, in one's judgment, likely to do much harm to a cause as dear to the authors as it is to one's self. The gods know that there is no need to do more harm to the cause of the Classics. I can think of nothing more tragic than the harm which is, all too often, done to that cause by those who are spending

their lives, as they believe, in its defending and furthering.

For another reason I should find myself unable to use Roman Literature in Translation in a course given under that name. In the part of the volume devoted to The Peace of Augustus, there are copious extracts from Vergil. But—a very important but—the first extracts given are from the Aeneid. Did Vergil, as a poet, spring forth full-grown, as Athena was said to have come forth from the head of Jupiter? Surely, one who seeks to give a picture of Vergil as a poet must begin with his Eclogues, and pass on to the Georgics. Indeed, he is, in a measure, bound to commence back of the Eclogues. So, in the section which gives us many pieces from Horace, the order of selections is as follows: Odes 1.12, 4.5, 15, Carmen Saeculare, 3.1, 3.2, 3.3, 3.4, 3.5, 1.22, 2.10, Sermones 1.1, etc. I submit that this is no way to approach the study of Horace.

The main outlines of Professor Showerman's part of Century Readings in Ancient Classical and Modern European Literature are as follows:

Greek Literature (940 B. C.—1000 A. D.): I. Homer and the Epic (3-44), II. The Lyric (45-59), III. History (60-105), IV. Drama (106-185), V. Philosophy (186-227), VI. Medicine (228-231), VII. Oratory (232-239), VIII. The Alexandrian Period (240-253), IX. Greek Letters in Roman Times (254-311), X. The Anthology (312-316).

Latin Literature (500 B. C.—500 A. D.): I. Early Latin Literature (319-320), II. The Coming of Hellenism (321), III. The Latin Drama (322-357), IV. The Times of Cicero (358-397), V. Publius Vergilius Maro (398-463), VI. From Tiberius to Hadrian (464-539), VII. The Decline of Paganism (540-562), VIII. The Rise of Christianity (563-585), IX. The Threshold of the Middle Ages (586-589).

When one adds that the arrangement of selections within each group is chronological, he sees at once that for the student of Greek literature and more especially of Latin literature, Professor Showerman's volume is better than that of Professors Howe and Harrer.

But it none the less leaves much to be desired.

Let us look more closely at the earliest sections under Latin Literature. Under Early Latin Literature we have as subtitle, first, Appius Claudius and Marcus Cato. Here a paragraph about Appius Claudius appears first, then a short extract from Cato, De Agri Cultura, translated by Professor Showerman. What there is here is good, so far as it goes. But, seeing that Professor Showerman tells us that Appius Claudius was consul in 307 B. C., why label this part of the book "Latin Literature (500 B. C. to 500 A. D.)"? I could forgive the freshman who once, on an examination paper, told me that Cicero was born in the third century B. C., and mastered fully all the previous Latin literature. But I cannot forgive Professor Showerman for yielding to the desire to secure a symmetrical title, when such yielding was likely to mislead the layman for whom his book is intended.

In the next section, The Coming of Hellenism, we find translations of one fragment from Naevius, and of three fragments from Ennius. Here I feel minded to

say that repeatedly Professor Showerman's extracts are too brief to be of real value.

I am myself convinced that the really successful books on Greek Literature in English Translation and on Latin Literature in English Translation must run to at least a thousand pages apiece.

On one or two more points I shall make brief comments. There is a curious slip in the Table of Contents (xv). There Division V of Latin Literature is marked Publius Vergilius Maro. This is curious, because in this Section appear extracts from Horace, Tibullus, Propertius, Ovid, and Livy the Historian. On page 398 the correct control caption of this Section, The Age of Augustus, appears. Sections VI and VII deal respectively with the periods 14 to 138 A. D. and 138-417 A. D. Then, in Section VIII, The Rise of Christianity, we are asked to consider the period 58-420 A. D.

I am perfectly well aware that in all reviewing the subjective element enters, largely. There are two ways at least of treating Latin literature (or any national literature, for that matter)—the chronological, and the topical. As a matter of fact, it is never possible to adhere strictly and remorselessly to either. Professor J. Wight Duff, in that admirable book, *A Literary History of Rome*, adheres in the main to the chronological method. But here and there, in most illuminating passages, he adopts the other method, by grouping phenomena which, after all, cannot be sterilized, or viewed in isolation. Mr. M. S. Dimsdale, in his book *A History of Latin Literature*, also follows, in the main, the chronological method. On the other hand, Mr. Walter C. Summers, in his book *The Silver Age of Latin Literature*, uses chiefly the topical method. The truth is that every history of Latin literature should use both methods. It would be best, I think, to use the chronological method primarily, and then to review the phenomena by means of the topical method. My own experience and the reports rendered to me by my students on the books of Messrs. Duff, Dimsdale, and Summers prove conclusively, at least, to me, that the method pursued by Mr. Summers is less clear and satisfying than the other. One keeps meeting over and over in Mr. Summers's book the name of this or that author, because he worked in various fields. But one gets no clear picture of the sum total of the author's activities.

A chronological treatment by authors, then, followed by a cross-section of periods and of fields will, I feel sure, yield the best results, either in a book on Latin literature meant for those who can read Latin or for those unfortunates who must take their knowledge of Latin literature through the medium of translation.

CHARLES KNAPP

HOMERS CONSCIOUSNESS OF CIVILIZATION

It has been well said that the course of Hellenic history was determined by the consciousness of the Hellenes that they possessed a culture and civilization unique in merit which they felt called upon to defend

from the waves of ignorance and barbarism beating against them on every side. Certainly, this was true in the case of their resistance to the aggressions of Persia. Cultured Athens had the same feeling in opposing the presumptions of Philip and Alexander. Greek oratory and Greek history are full of instances which set forth the peculiar excellence of the Hellenic people, as they saw it. The very word Hellenic carried with it an implication of refinement; the term *barbaroi*, used in historical times of all foreigners, connoted rudeness. There can be no doubt of the distinction, keenly felt in the time of Athenian supremacy and later, between the culture the Athenians themselves possessed and the lack of it among all other peoples. But did this feeling exist in the time of Homer? Was he conscious of a civilization which he represented, and of its opposite condition, barbarism?

First, we should note that civilization and culture are elastic terms. When is civilization really civilization? A high German Minister of State just before the beginning of the Great War remarked to a distinguished American scholar and lecturer that America was a land without a culture. Perhaps many other Europeans in the excess of zeal for their own cultures deny any culture to America. America herself is not free from such narrow interpretations and refuses to recognize genuine elements of civilization found in Japan and China. We are too prone to regard civilization as synonymous with machinery, with devices that contribute to physical comfort. A race of ascetics dresses in rags and gives itself over to meditation; it builds a Taj Mahal, but cannot produce a skyscraper. Shall we call it uncivilized? In the place of the souldevouring restlessness of the Western world this race has found a peace not known to the Occident. May not the West learn from the East elements of culture which have long been missed?

Some one has said that, after all, civilization is but a thin veneer spread over the rude, primitive man: remove this veneer and all men become essentially the same. In a certain sense this is true, but it is equally true that all history and all progress are involved with this veneer of culture. No one reads or cares to read of the affairs of a barbarian people, except to satisfy a mere idle curiosity. We turn with real interest to the history of civilization, for it represents the triumph of the mind over brute force. Appreciation of the beautiful and of the refinements of life supplants mere physical existence. Conditions of life must be such as to promote the rise of a class whose members can cultivate things of beauty and of mind. Such conditions had long existed in the Homeric world. The *Iliad* and the *Odyssey* are themselves monuments of beauty and intellect. Everywhere in them we find appreciation of the beautiful. Art had reached a high stage. Apollo with his lyre and the Muses with their singing and their dancing are but symbols of the Homeric culture. The graces and the courtesies of social occasions are marks of a high state of refinement. How far was Homer conscious of this culture? Did the defense and the maintenance of this civilization inspire his wars?

We no longer say that Homer stood at the dawn of civilization and history. Archaeology has proved that he stood on the watershed of two great civilizations, the prehistoric Aegean, and the historic Hellenic. There are many indications that Homer was impressed by the glories of his past. Compared with the prowess of their ancestors men of his day were, to his mind, degenerate.

Homer represents a certain definite development of civilization. But he had no word in his vocabulary to express this idea. The antithesis of the civilized man, *barbaros*, is likewise not found in the Homeric poems, except once, in the Catalogue of Ships (held by some to be a late addition). There, in a compound word, the Carians are called *barbarophonoi*, 'of foreign (barbarian?) speech'. The almost complete absence of this word from Homer when compared with its ubiquity later is significant. Homer was not so keenly alive to the distinction between the two conditions as his successors were to be. Euripides (Iphigenia in Aulis, 1400-1401) makes Iphigenia say: 'It is right for the Hellenes to rule the barbarians <the Trojans>, but not the barbarians the Hellenes. For the one is servile, the others <the Hellenes> are free'. But this does not correctly represent Homer's view. The word *Hellenes* with its suggestions of culture is almost unknown to him. The war which he described in the Iliad is not one between a civilized and an uncivilized people. The Trojans speak the same language as their enemies speak. They have the same gods, the same rites, the same customs. Some of the Trojan allies are strange, but they are the exception. So the Iliad offers little opportunity for discovering Homer's awareness of the peculiar merit of his civilization. It may be implied in the contrast between the manner in which at the beginning of Book 2 the Achaeans and the Trojans advance to battle. The Trojans advance as clamorous cranes advance; the Achaeans move forward in silence. The same invidious comparison may be found in Book 4. Here again the Achaeans advance in silence; the Trojans in their onward movement are like bleating sheep. But we can not be wholly sure of this distinction. As lofty and as patriotic sentiments are expressed through Hector and through Priam as through any of the Achaean host. Works of art are known equally well to Trojans and to Achaeans. No superiority of religious views can be detected for the Achaeans. The poet's sympathy at times seems to lean strongly toward the Trojan cause. At any rate it is apparent that the poet did not regard the culture of the Achaeans as markedly superior to that of their opponents.

The story of the Iliad is restricted too closely to Troy to allow the paying of much attention to the outside world. Digressions sometimes carry the poet elsewhere, but it is almost always to the home of some Achaean chieftain. With the Odyssey the case is different. The hero of the poem passes far beyond the Achaean area and is brought into contact with conditions differing greatly from those of the poet's refined environment. The interest in this other world

may have been aroused by the same tendencies which were later expressed in the expansion and the colonization of the Hellenes. The natural curiosity of this alert people was responsible also for the story of the Odyssey. The requirements of a good story would magnify the dangers to which Odysseus was exposed, but still there are certain clear indications that the poet was conscious of the superiority of his mode of life over that of foreigners, even though he had no word for civilization or for its lack. In two instances Homer gives what may be taken as an adequate definition of civilization. In Odyssey 6, the hero, sleeping in an unknown land upon which he had been cast, is awakened by the cries of the Phaeacian maidens, and he wonders if the inhabitants of that place are wild and violent and unjust, or whether they entertain strangers and have a god-fearing mind. In the second case, near the close of Book 8, Alcinoos makes a similar distinction between the lawless and wild, and the hospitable and god-fearing. The basis of the distinction is wholly moral. But perhaps we should not insist much on this point in connection with a people who already identify the good and the beautiful.

We may apply the test to the experience of Odysseus with the Cyclops in Odyssey, Book 9. Indeed, it is very probable that the Cyclops was allegorically, in Homer's thought, the uncivilized man. Polyphemus boasts that the Cyclopes care not for the gods, since the Cyclopes are far superior to the gods. The god-fearing Homer would regard this as the rankest blasphemy. The failure to respect the rights of strangers is another indictment against Polyphemus; indeed this is the most serious charge that Odysseus brings against him.

But there are other conditions existing among the Cyclopes which are obviously to Homer's mind a mark of uncivilization, even if he has no word for the idea. He notes particularly the fact that they have no agriculture. For them all things grow unsown and untitled. Settled agriculture indicates a degree of civilization. With agriculture come councils and ordinances. To such matters, Homer tells us, the Cyclopes were strangers. Likewise, the Cyclopes had no red-prowed ships which might serve as the vehicles of commerce and of intercourse with mankind. This fact in Homer's eyes would remove them widely from the alert, seafaring Hellenes who went forth for the sake of commerce, or went forth, as Odysseus himself had gone forth, in the spirit of curiosity and adventure.

Homer undoubtedly recognized intercourse with one's followmen as a necessary condition of civilization. Aloofness marked a backward people. This point he impresses upon us in his description of the Cyclopes. He notes that they dwell in hollow caves and give no heed to one another. Civilization brings men together into communities, where each must concede something to his neighbor. The antithesis between the two conditions the poet seems surely to have sensed. This point is clearly apparent in his description of Polyphemus as one who watched his flocks alone and afar from others, as one who did not visit others, but at a distance practiced his lawless

deeds, as one who resembled not bread-eating man, but was like the wooded crest of lofty mountains, seen alone and far from others. Perhaps nowhere else in Homer do we find any idea repeated and emphasized as markedly as the idea of aloofness is emphasized in this passage. Homer must have felt it as the indispensable condition of wildness. Between this aloofness and the practice of lawlessness he made a causal connection.

We may cite a further matter. Homer realized that civilization implies the application of reason to nature. Nature in her untamed state is not synonymous with civilization. Ithaca was a rugged island, scantily endowed by nature, but the mind of man had made it a goodly nourishing place of young men. The island of the Cyclops was richly endowed by nature, but reason was lacking in order to apply these gifts. The one place produced an Odysseus, the other a Polyphemus. The antithesis, though not expressed in so many words, is about as evident as can be.

The general contrast became in later times more pronounced as the Hellenes were compelled to defend their heritage from the encroachments of foreigners. In Homer's time there was no such threat; consequently the intensity of feeling was not so great. Wars there were, but they were not waged in defense of ideals of civilization. But Homer certainly does show an awareness of two very different states of things. This is important, for, when a people has sensed its superior culture, the will to defend it is there, even though at the time it is latent. And certainly the Homeric heritage itself increased the Hellenic sense of culture and gave the Hellenes something worth fighting for.

UNIVERSITY OF SOUTH DAKOTA

ARTHUR L. KEITH

REVIEWS

Greek Civilization and Character: The Self-revelation of Ancient Greek Society. Introduction and Translation by Arnold J. Toynbee. London: J. M. Dent and Sons Ltd.; New York: E. P. Dutton and Company (1924). Pp. xx + 236.

Professor Toynbee's book, *Greek Civilization and Character*, is a new volume in the series of chrestomathies entitled *The Library of Greek Thought* which is being published under the editorship of Professor Ernest Barker¹. Professor Toynbee has chosen some thirty-five or forty passages from Greek literature, translated them into English, equipped them with significant titles, and arranged them in accordance with some principle of order. The selections are taken solely from the historians (more than half from Herodotus and Thucydides, the remainder from Polybius, Xenophon, Plutarch, etc.), on the assumption that civilization and character are the theme of history and that the materials of history can

be best found in the historians themselves. This procedure must, of course, meet with sharp disapproval at first. Where are the "self-revelations" of the orators, of comedy, of the mimes, to say nothing of the loftier revelation of character in Homer and in tragedy?

It is easy to see, however, that the criticism should be directed not to Professor Toynbee's method of selection, but to the arrogance which is displayed in the title of the book. Presumably, Professor Toynbee is not responsible for this arrogance, and he has wisely imposed upon himself a salutary limitation. He has, indeed, undertaken to produce something like a work of art under the form of a book of selections. He sees ancient history as a great tragedy, with a rising and a falling action, and his protagonist is Greek civilization, which rises to high estate and then falls to degradation and ruin. If one is to appreciate Professor Toynbee's work, he must read the selections as if they were successive revelations of character, like the great speeches of Ajax in Sophocles's play. This is a grandiose enterprise. Gibbon undertook a similar task, but he could not accomplish it in fewer than a dozen volumes: it cannot be said that Professor Toynbee really succeeds in one. With the best intention in the world and with the aid of the fanciful titles which are given to the selections, it is still difficult, if not impossible, to read the book as a continuous work of art. The interpretation of the historian is needed as a guide to the significance of the selections and their arrangement.

The book may have been conceived as a drama, but it will be used as a source-book by those who are looking for a short cut to an understanding of Greek civilization and character, and for this purpose it will be grossly misleading. Too many important aspects of Greek civilization are missing. Philosophy and the arts are untouched. Class-wars play too large a part. Though the revolution in Corcyra could scarcely be omitted, the addition of Diodorus's account of the slave-war in Sicily and Josephus's description of Jewish massacres gives undue emphasis to this side of the story. There is something insidious and disingenuous about a book of selections whose intention is to let the Greeks speak for themselves. It pretends to lay all the cards on the table with perfect candor; but, after all, the suppression of evidence which does not accord with the principle of selection, and the determination of proportion and emphasis in the passages quoted give the Greeks little chance to speak for themselves. They can only say what they are told to say. As the austerity of a book of selections forbids an adequate expression of the author's own reading and interpretation of history, so on the other hand its arbitrary and subjective character can afford only a personal, and therefore prejudiced, view of the subject.

In a word, Professor Toynbee has made a valiant attempt to create a worthy thing where the conditions were all against him. By definition the book is both a chrestomathy and an epitome, two types of learned publication which are too much in vogue at the present

¹A volume of this Series, entitled *Greek Economics*, was reviewed in *THE CLASSICAL WEEKLY* 17.144, by Professor W. L. Westermann. Another, entitled *Greek Historical Thought from Homer to the Age of Heraclitus*, was reviewed by Professor W. K. Prentice in 19.213-214. C. K. >

time, and which, as all classicists should know, belong historically to periods of decline.

It is pleasant to turn from these considerations, which may appear too captious, to another aspect of Professor Toynbee's work. All the translations are by his own hand, and for them he deserves the highest praise. They are not only eminently readable, but they show unusual skill and even brilliance in transferring the thought from one idiom to another. One may criticize the rather frequent appearance of French words and phrases where English would have done as well, and there are perhaps too many of the faded metaphors which produce a curious narcotic effect in modern learned writing: "The King then gave him a free hand . . ." (7); "The Nomads are fruit that will fall into your lap . . ." (10); " . . . the King might be setting a trap for him" (11); " . . . they would find it no joke to cross swords with them" (19); " . . . when the obstacle of the Carnean festival had been surmounted . . ." (22); " . . . view any success with profound suspicion" (163); " . . . turn your gaze upon the present disasters . . ." (143); " . . . a feud which would close to Athens the door which we now invite her to enter" (145); " . . . which they stigmatised as an outrage . . ." (147); " . . . did he leave one stone unturned" (157).

Sometimes one feels that the extremely modern phraseology, instead of expressing the ancient idea or practice, really offers a modern idea or practice analogous to the ancient: " . . . initiated into the sacraments of Bacchic Dionysus . . ." (4); "Sitalces sent this note to Octamasades . . ." (6); " . . . and then interned the Persians themselves on the ground that they were spies" (12); " . . . and never resort to aliens' acts in order to conceal information . . ." (41); " . . . Arcadian law insists that children shall be taught from infancy to sing the hymns and carols by which the local saints and deities are traditionally honoured . . ." (83-84); " . . . to the accompaniment of the Dionysiac orchestras" (84).

To test the accuracy of the racy and idiomatic English as a translation of the Greek, I have examined more carefully half a dozen pages (179-186), which include Thucydides 1.67-74.

180 (68.1)². "Your confidence in your own constitution and in your own public life inclines you to be sceptical towards representations from foreigners" (τὸ πιστὸν ὑμῶν . . . τῇ καθ' ὑμᾶς αὐτοῦ πολιτείας καὶ ὁμιλίας ἀπιστοτέρους ἐς τοὺς ἄλλους, ἣν τι λέγωμεν, καθίστησιν). The sense is rather 'the attitude of confidence which prevails at home in your political and social life', etc.

180 (68.1). "This may fortify your judgment, but it undoubtedly puts you out of touch with foreign affairs" (καὶ ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθίᾳ δὲ πλείονι πρὸς τὰ ἔξω πράγματα χρῆσθε). It should be: 'This may produce an attitude of moderation, but it causes at the same time something like obtuseness toward foreign affairs'.

182 (69.9). " . . . to be driven to fight with your

backs to the wall through having permitted them so vastly to develop their strength" (ἐν τύχῃ πρὸς πολλὰ δυνατωτέρους ἀγωνιζόμενοι καταστήναι). The significant idea of *τύχῃ* is really not in the English.

183 (70.6). "They place their bodies at the absolute disposal of their country, but retain the absolute disposal of their minds for forwarding that country's interests" (τοῖς μὲν σώμασιν ἀλλοτριωτάτοις ὑπὲρ τῆς πόλεως χρώνται, τῇ δὲ γνώμῃ οἰκειοτάτῃ ἐν τοῖς πράσσειν τι ὑπὲρ αὐτῆς). The sense is rather, 'They are ready to throw away their lives with the utmost abandon for their country's sake, but they are very jealous of the privilege of using their brains in her service'. The other translation suggests the Spartan militaristic régime.

183 (70.8). " . . . perpetual acquisitiveness leaves them no leisure to enjoy what they have acquired . . ." (ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ δεῖ πταῖσθαι). The abstract "acquisitiveness" strikes the wrong note. The meaning is 'because they are constantly acquiring more'.

183 (70.8). " . . . they have as much horror of unemployment as of overwork" (ἐνυμφόραν τε οὐχ ἥσσον ἡνυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπικον). The word 'unemployment' has the wrong connotation; 'idleness' is all that is meant.

184 (71.3). "The triumph of progress is the law of life, as well as of economics" (ἀνάγκη δὲ ὡς περ τέχνης αἰεὶ τὰ ἐπιγιγνόμενα). The vague English may be tolerated for the precise Greek, but *τέχνη* cannot be limited to "economics". Improvements in the arts fortunately do not all belong to that tyrannical science.

184 (71.5-7). " . . . a step which would be absolutely justified by all laws human and divine" (θρῶμεν δ' ἂν ἄδικον οὐδὲν οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν αἰσθητομένων). This condensed paraphrase conceals too much of the original from the reader who is interested in Greek civilization and character. So also does the sentence, a little below, " . . . for it is a strong measure to change sides. . ." (οὔτε γὰρ δόξα ἀνποιούμεν μεταβαλλόμενοι). Conversely, the closing sentence in the speech of the Corinthians introduces a religious note which is not in the Greek, and by the words "God" and "great" changes the simplicity of the Greek to an impassioned cadenza with a modern sentimental ring: "God guide your decision and grant that this great Confederacy, to the leadership of which you have been born, may not be diminished under your keeping" (πρὸς τάδε βουλευσθε εὐ καὶ τὴν Πελοπόννησον περᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ οἱ πατέρες ὑμῶν παρέδοσαν).

185 (73.1). "We should also like to offer some remarks upon our general position . . ." (καὶ ἅμα βουλόμενοι περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς καθεστῶτος δηλώσαι, ὡς κτλ.) This should be, 'in connection with the general indictment which has been brought against us'.

These critical remarks should be taken only as proof that the translation is so excellent as to invite careful study. Its singular felicity repeatedly stirs one's admiration.

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²The first references are to the pages of Mr. Toynbee's book; those in parentheses are to Thucydides.

Hellenic Civilization. An Historical Survey. By Maurice Croiset. Translated by Paul B. Thomas. With an Introduction by Edward Delavan Perry. New York: Alfred A. Knopf (1925). Pp. x + 318.

In THE CLASSICAL WEEKLY 19.96 Professor H. W. Prescott, speaking of the enormous current output of books on the broader aspects of ancient culture, commented on their frequent failure to meet the demand, rightly made of works involving large generalizations, for "the highest perfection of scholarship as well as the graces of literary style". This criticism, however, could not be applied to *La Civilisation Hellénique*, by M. Maurice Croiset, published in 1922 as Volumes 23 and 24 of the Collection Payot. In few living classical scholars, indeed, are vast learning and a felicitous literary style so brilliantly combined as in the distinguished author of this work. In this brief sketch of ancient Greek civilization in all its phases from the time of Homer to the reign of Justinian the veteran French scholar gave a notable exhibition both of clear, concise, interesting writing, and of thorough mastery of the whole field. This mastery is displayed not only in the skilful handling of the immense mass of details but also in the lucid exposition of the interrelations and significance of the larger aspects of the subject. It was the lack of just this mature mastery of the material in so many popular handbooks that led the late Professor Mahaffy to assert (in the Preface to *The Progress of Hellenism in Alexander's Empire*) that the writing of compendiums is "rather the work suited to the close than to the beginning of a literary life".

It is not to be supposed, of course, that any attempt, however brilliant, to cover so vast a field in such a brief space would be completely acceptable to all its readers. Probably no two scholars would agree as to just what emphasis should be laid upon each particular phase of the subject or as to just which details should be included and omitted. Personally, I should have preferred to have considerably more space given to Alexandrian science; and the unsympathetic notice of medicine in this period, which denies to it "*de gains scientifiques appréciables*", seems to do far less than justice to the accomplishments of Herophilus and Erasistratus. The sketch in the first chapter of the rise of the states of Sparta and Athens previous to the beginning of the fifth century B. C. seems scarcely adequate, and there is no reference to the radical change of policy and mode of life which the Spartans are now generally thought to have experienced about the beginning of the sixth century. In general, more attention might have been paid to political developments in the first half of the work, the causes of the Persian Wars, for example, being nowhere touched upon. The lack of any reference to the introduction of coined money and its consequences I regard as a serious oversight. Again, the Homeric Hymns certainly deserve mention; and there might have been at least a sentence about Bacchylides's qualities as a poet.

Two objections to the order of presentation might be made: the account of life in the Homeric age is delayed until the third chapter, and the account of the art

of the Hellenistic period is separated by two and a half chapters from the discussion of the other activities of that period in order to be combined with the account of art in the Roman period. The much greater adequacy of treatment accorded to the later periods in proportion to their significance is doubtless to be explained by the purely mechanical consideration that each of the two volumes of the French edition contains 160 pages, and the end of the fifth century B. C. was taken as the dividing point between them.

In spite of these criticisms of details, however, and others which might be made, the general purpose of the work was so admirably accomplished that I was immediately impressed, when I read it two or three years ago, with the desirability of its being translated into English.

It must be confessed that in its English dress it is decidedly disappointing. Mr. Thomas's translation is very uneven. Many passages are skilfully rendered, but the fact of its being a translation keeps constantly obtruding itself. There are not infrequent passages where one is sent to the original French in order to be quite sure what the meaning is. In many places a greater familiarity with Greek studies would have saved the translator from downright errors of translation. Thus we are presented with the astounding picture (37) of Homeric chieftains, mounted on chargers, and riding ahead of their men. As if the Ionian philosophers had not enough to their credit already, Mr. Thomas attributes to them the invention of calculus (65). Athens is twice robbed of her due meed of glory through a misunderstanding of the French pleonastic *ne* (89, 306). The translation of a quotation from Pericles's Funeral Speech (89) would have been much more intelligible if it had been checked by a reference to the original. We are told that the Stoic teaching was "spiritless" and Chrysippus a "deserving teacher" (225), and that Iamblichus commented "with abandon" (278). Careless mistranslations, such as "his" for "its" (226, 280), "degrees" for "steps" (285), or "manifestation" for "manifesto" (296), and slips, such as "Aeschylus" for "Sophocles" (140) or "Plato" for "Plutarch" (270), are all too common. I have noted a dozen or more misprints, some of them the more objectionable because they would not be obvious to an unwary reader, as "freeman" for "freedman" (119) or "books" for "book" (171, in a reference to Theophrastus's *Characters*). Another very trying feature is the frequent faulty transliteration or misspelling of classical words or names; I mention only some of the more exasperating examples: Propylaeum (152), Boethius (for Boethus, the Peripatetic, 237), the Aenneades (of Plotinus, 275), Porphyry (275-277), Justinian (for Justin, 295).

It is truly a matter for profound regret that Professor Perry's connection with the book was confined to writing a brief Introduction; if the proofs had been submitted to the scrutiny of a classicist, the book would have profited immeasurably thereby. Indeed, all the actual errors could be easily removed on the occasion of reprinting, and it is sincerely to be hoped that this will be done.

For the book has a distinct usefulness. There is need for a sketch like this of the historical development of Greek civilization in its various phases. The arrangement of the work, incidentally, will be seen from a list of the titles of the chapters as given in the English translation:

Part I—Origins and Beginnings: I. Origin and Early Progress of Hellenic Civilization (3-14); II. The Religion of the Greeks (15-32); III. The Testimony of Epic Poetry (33-51); IV. Intellectual and Moral Development in the Seventh and Sixth Centuries Before Christ (52-73). Part II—The Fifth Century: I. Political Life in the Fifth Century (77-92); II. Cult and the Great Religious Manifestations in the Fifth Century (93-110); III. Society and Customs (111-122); IV. Intellectual Activity and Works of Art (123-156). Part III—The Fourth Century: I. Politics, Business, Customs (159-166); II. Oratory, Drama, History (167-177); III. Philosophy and Science (178-192); IV. The Arts (193-200). Part IV—The Last Periods of Hellenic Civilization: I. The Hellenistic Kingdoms (203-209); II. Hellenistic Literature (210-222); III. Philosophy and Science (223-241); IV. Greek Civilization Under the Empire (242-253); V. Science and Philosophy (254-272); VI. The End of Hellenism (273-292); VII. Conclusion (293-309).

The Index covers pages 311-318.

It will be obvious from what has been said that caution must be exercised in using the book with students. Its usefulness for High School students under any circumstances is questionable; it is written for readers of fairly mature intelligence. My own experience in using it as a text-book would indicate that its value is greater for giving a large view of the field, in correct perspective, after more intensive study of different sections of the field than as an introduction to this more intensive study. Not only students but all serious readers who are interested in ancient Greece will find the work serviceable and suggestive, not so much because it is a storehouse of facts but because it brings out so clearly the interplay of the various currents of Greek life and religion and culture, and the influence each of these exercised in educating and moulding the Greek race.

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Easy Oral Latin. By P. J. Downing. New York: Published by the Author. (1924). Pp. 99. Paper Covers.

Roman Tales Retold. By Walter Alison Edwards. Chicago: Scott, Foresman Co. (1924). Pp. 77.

Latin Playlets for High Schools. By Lillian B. Lawler. University of Iowa Extension Bulletin (1925). Pp. 96. Paper Covers.

In the booklets by Messrs. Downing and Edwards and Miss Lawler we have three attempts to provide, for first and second year students in Latin, some easy and interesting reading material, both for supplementary reading and for sight work, that is not found at all in most second year text-books, and only to a rather limited extent in those meant for the first year. All these books are composed largely of 'made Latin', though that of Mr. Edwards consists mainly of adaptations. Whether the material of such books is adapted or original, the Latin in them should be subject to certain restrictions by which the classic writers themselves were not bound. The vocabulary should not depart very widely from what the student has had or is soon likely

to have, and the syntax should be restricted still more rigorously to the regular syntax of the year for which the book is designed. The most difficult constructions should be omitted entirely, and no construction should be given which is contrary to the regular usage with which the student is familiar.

First in order is Dr. Downing's book, designed for first year pupils of ten or eleven years of age. Its general style closely resembles that of certain English primers of an earlier generation that were meant for children of five or six years of age. *Ubi est miles? Miles est in via. Estne via longa? Via est longa. Estne via lata? Via est lata. Estne via longa et lata? Via est longa et lata. Estne via alta? Via est alta. Estne via longa et lata et alta? Via est longa et lata et alta, etc.* The author very evidently believes that *Repetitio est mater studiorum*. The theme *Nauta feram necat*, for example, is repeated eighteen times in Lesson IV, and as many more times in later lessons. It may well be true that there would develop, toward the end, a certain "sense of power" that the author refers to, at least over that particular phrase.

Wholly apart from the question of method is another matter. The book has many incorrect or otherwise undesirable expressions. In order to avoid the use of *cum* with past tenses, because of its association with the subjunctive, which is not reached in this book, the author has recourse mainly to *quando*, a word hardly ever used in this relative temporal sense by classical writers, but here used in all sorts of possible and impossible combinations. *Dum* meaning 'all the time while' is repeatedly used with the present indicative instead of with the more natural and much more regular imperfect indicative. We find also (26) *Cum miles nautam vocavit, nauta statim properavit*, and (72) *Cum fera mala properat, puella statim clamitat*. The latter sentence is not a general statement, but is written in the form of verse, and perhaps claims the usual licence. *Frumentum* is used for *frumenta*; *appropinquo* is used generally with *ad*, but occasionally with the dative; *a dextro cornu est* is supposed to mean 'he is on the right wing'; and the characters shake hands on being introduced. Questionable also is the use of *adesdum, ite prae, paucis te volo*, and *quid me vis!* Apart from mere drill-work, it is no simple problem to make up good connected reading for very young boys not half way through a first year book. This attempted solution does not seem particularly successful.

Mr. Edwards's book is intended for students who have reached the stage at which Caesar is usually studied. It has seven pages of short stories, followed by the story of Psyche from Apuleius, covering fourteen pages more. Then comes a play, covering twenty-five pages, entitled *Ex Mari*, adapted from the Rudens of Plautus, and a General Vocabulary. The book, on the whole, seems carefully edited; the adaptations have a sustained interest, and the vocabulary has been kept well within bounds. Adequate notes are placed below the text. A few places have been noted, however, where there seems room for improvement. Certain spellings will seem strange to most students: *Ennii* (gen.), *fili* (voc.), *expecto, extinctis, dejicio*. *Dum*, meaning 'until', is used with the indicative (page 11), though it is never so found in Caesar, and rarely in Cicero. *Jam dudum* (17) is used with the imperfect for an action completed in past time. In the sentence (36) *Nonne audivisti quo modo . . . quaecumque domi habebat in navem poneret?*, the last verb clearly refers to time previous to that of the main verb, and should be either perfect or pluperfect, depending on the time-feeling of the main verb. *Dic quae insunt* (48) is theoretically possible, with *quae* as a relative, but it is essentially one of Plautus's indirect questions in the indicative. The accusative with *pono in* (36) and *depono in* (18) is so rare, compared with the ablative, that it does not belong in a book of this kind, and the same thing is true for *si* with the imperfect subjunctive (13), meaning 'on the

chance that', a past future condition with its conclusion implied. Other difficult constructions not explained are a past contrary to fact conclusion, expressed by *potui* (11), and two perfect subjunctives of subordinate clauses in implied indirect discourse: *malum magnum minatur si quaesiverim* ... (21), and *praemium ei nuntiare necesse est qui ostenderit ubi sit* (25). All this may be taken to indicate how much harder it is to write perfect Latin than it is to find fault with those who have tried it.

Miss Lawler's twenty playlets, for the first two years of the High School work, are based on the conviction that the production of such plays has a threefold value, "to drive home correct pronunciation, to teach pupils to phrase and read Latin by thought groups with some fluency", and, third, and "far more important, to give a glimpse of Roman life, Roman dress, Roman ways." She argues very forcibly in the Preface for short and simple plays, of quick action, bringing in as many characters as possible, with the lines fairly evenly distributed. In these aims she has most admirably succeeded. The plays are all based on Roman life or ideas, and many of them on historical incidents; and they produce a very realistic impression of Roman life and manners. The author declares in the Preface that the task of writing such plays "is, after all, a very simple one.... Any Latin teacher who really tries will be surprised to find how easy it is to write a Latin play". This opinion does more credit to her modesty than to a very clear perception on her part of all the difficulties inherent in every attempt to compose in a foreign language. However successful she may have been, this is not the attitude of one who, standing in slippery places, taketh heed lest he fall. There is therefore, perhaps, somewhat less hesitation in calling attention to a few of a fairly large number of expressions which, judged by the criteria given near the beginning of these reviews, seem for various reasons to deserve revision.

The use of *reversus est* (39), and that of *revertit* (40) as a present tense are exactly contrary to the invariable usage of Caesar and Cicero. Instead of *Quid faciemus!* (55) and *Nonne faciemus ut victor in ludis fiam* (84), the Latin would nearly always use the present subjunctive. It is hard enough to teach the two regular uses of *suus* without making unnecessary trouble by writing *Illam Philumenam et omnes suos odi* (87). *Tibi licebit apud me venire et eas videre* (42) is as bad as 'You may come and see them to my house'. In *Nonne in memoria tenes quid pater nobis diceret* (65), Miss Lawler seems to have lost sight of the principle of sequence, as well as of the regular use of *memoria tenere* without *in*.

There is, besides, a fairly large number of seemingly unjustified transfers of English idioms into Latin: *Ante domum Titi et eam Claudia* (21, 45); *Ubi me cognovistis, me amabis* (28); *Quo tempore dabitur?* *Ubi pugnatum est* (57); *Non intellego cur tam gravis sis* (70: here *gravis* = 'of serious mien'); *Cui idoneus* (81: for *Cui rei idoneus*); *Gratias tibi meas monstrare* (52: for *gratiam referre*); *Pro Roma? Roma vicit* (86); *Duos annos te non vidi* (45). Either the ablative of time within which or *inter* with the accusative must here be used).

Most of the matter here criticized would not appreciably affect the value of these plays for students and they should have a wide use.

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Although the author calls this a first series of lectures, he warns us in his Preface that "the menace of a further instalment will not materialise unless the book proves in fact to be of practical use". It is much to be hoped that this condition will be fulfilled and that so good a beginning will be followed up. The work is intended as supplementary reading for the student, and not as a text-book. That some parts of the book are admirably adapted for such use seems to me clear, but there are other portions where I cannot but feel that the author has made demands upon the student which are hardly likely to be met in America. Yet for the teacher the entire volume ought to be highly stimulating and suggestive. The great danger in any teaching of history is that the student may fail to see the wood for the trees, that he may find himself so lost in the wilderness of detail as to miss entirely the broad lines of development. If this occurs, a large part of the meaning and the value of history is lost, for isolated facts are not history, but only the raw material out of which history must be made. Mr. Halliday's lectures should have great practical utility in that they will serve to furnish both student and teacher with such a background as is needed to make the facts of the text-book not mere happenings, but steps in an organic development elaborating, modifying, and transforming the city state.

The scope of this volume is to trace the beginnings of the city state and its development, both in Greece and in Italy, up to the point where its decay set in. In pursuit of this design, the history of Greece, and of Athens in particular, is traced as far as the reforms of Cleisthenes. In the case of Rome the development is followed to the completion of the Republican constitution. A special lecture on the Land Question both in Greece and Italy sketches some phases of Greek history through the Peloponnesian War, and some of Roman history through the reform agitation of the Gracchi. The first three chapters are devoted to the geographical influences which conditioned and molded the whole development of the city state. The last gives a lively and interesting picture of the life of Athens in the fifth century, under the guise of the story of an imaginary Athenian boy of that period. If any of the lectures is ill adapted to the use of an American student, it is because it presupposes a broad knowledge of both Greek and Roman history which, I fear, he will all too often lack. The teacher, however, will find in all the lectures abundant suggestions for class-room comment which should add materially to the interest and value of the regular work.

A detailed criticism is almost barred by Mr. Halliday's frank statement in his Preface that the opinions which he has expressed are intended as suggestions for consideration which the student is to criticise and test. I cannot help fearing, however, that the average American student is hardly ready for such work at the age when he usually comes to the study of the subject. Yet the teacher should be competent to undertake it, and, with help, the student may be able to accomplish something in this way. The notes at the end of each lecture will serve to point out valuable references on numerous topics touched on in the text. Advancing his opinions as suggestions, Mr. Halliday does not expect entire agreement. Indeed, he frankly declares that the reader who does not find something to disagree with has probably wasted his time. In face of this the reviewer can hardly fail to feel himself disarmed. At any rate, I can find consolation in the fact that my reading of the book has not been in vain since I have found a number of points on which I differ from Mr. Halliday. Some of these are of rather minor importance. Others are questions which, in the present state of our knowledge, must remain matters of opinion, since no certain solution is possible. At times Mr. Halliday uses language which seems to me likely to mislead the unwary. As an example, take this sentence

The Growth of the City State: Lectures on Greek and Roman History. First Series. By William Reginald Halliday. London: Published for the University Press of Liverpool, by Messrs. Hodder and Stoughton (1923). Pp. 264.

on page 166: "There were no less than 20 magistrates (2 consuls, 8 praetors, 10 tribunes), all of whom were equally competent to propose legislation and able to veto the actions and proposals of other magistrates". Unless the sentence means that all the twenty could veto the actions and proposals of the aediles and the quaestors, which is true but not worth saying, a wrong impression seems a certainty. What the student will get out of it is the false idea that the consuls, the praetors, and the tribunes were equally competent to veto one another.

Out of many differences of opinion there are only two on which I care to dwell especially. It seems to me that in his discussion of the institution of ostracism (132-133) Mr. Halliday has not quite divested himself of a certain British prejudice. It appears to him as an unjustifiable suppression of the opposition. I am strongly of the opinion that it had more of real value in democratic Athens than he has allowed for. Of course under the English Constitution it would be quite unjustified, but the conditions at Athens were widely different. An opposition in England may safely be permitted to oppose because it always does so unsuccessfully. The moment it defeats the government it is transformed into the government. That was not the situation at Athens. The Assembly was a fluctuating body, and its leader for the time being was always exposed to defeat on matters of detail which might be vital to the successful carrying out of his plans. It was quite possible that Thucydides, son of Melesias, would be strong enough to thwart Pericles without being strong enough to overthrow him and take his place. The majority which supported Pericles would probably turn out and vote if he were directly attacked, but it did not follow that they could be depended on to attend every meeting of the Assembly. The consequences which followed its disuse seem to me to go far toward justifying the institution. We have only to look at the vacillating policy of Athens when it was torn by the conflict of Demosthenes and Aeschines to realize that it might have been better for her if she could have eliminated one or the other.

Then, too, in the account of Tiberius Gracchus (194-198, and 209, note 34), it seems to me that Mr. Halliday has overlooked the actual work of the agrarian commission. It is quite true that it was paralyzed by the transfer of its judicial powers to the consul, but this transfer did not occur till 129 B. C., whereas the commission was appointed in 133 B. C. Mr. Halliday seems to think that during these three or four years it accomplished nothing, while the census returns preserved in the epitome of Livy give evidence of considerable activity. At any rate, the figures are so interpreted by A. H. J. Greenidge (History of Rome, 150), and Greenidge is rather a favorite authority of Mr. Halliday, if one may judge by his notes.

But, in conclusion, let me repeat that the book is highly stimulating and suggestive. The first three lectures on the geographical background are admirable for student and teacher alike. Every lecture will be found to contain valuable material, even if one does not entirely agree at every point. The general treatment of the reforms of Cleisthenes and his organization of the prytanies (126-132) seems to me especially good. This is true, too, of Mr. Halliday's account of the origin of the tribes at Rome and of the development of their powers (154-157). To such passages as these the student might be referred, even if the teacher should feel that the lecture as a whole was a little beyond his grasp. The last lecture, with its picture of social conditions in Athens in the fifth century, is one that any intelligent student will read with pleasure, and which, when read, will give a clearer understanding of why Socrates was put to death than any text-book with which I am acquainted.

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FRANK BURR MARSH

Latin in Current Periodicals and Newspapers; A Dissertation Presented to the Faculty of the University of Wisconsin. By Louisa Viola Walker. Privately Printed (no place of publication is named: 1926). Pp. 54.

At the suggestion of the committee in charge of the Classical Investigation of the American Classical League, Miss Louisa Viola Walker undertook to discover whether the ability to understand Latin words and phrases occurring in the extra-curricular reading of High School students is or is not a legitimate 'objective' of the Latin course, and whether, in the former case, the course as at present constituted attains that 'objective'. With the help of some seventy teachers of Latin in all parts of the country she gathered Latin words and phrases from a number of periodicals and newspapers. An elaborate tabulation of the material thus obtained was supplemented by tests of High School seniors.

The contents of the dissertation are as follows:

I. The Problem and Field of Investigation (5-9); II. Character of the Data (10-12); III. Analysis of the Data (13-25); IV. Correlations With Standard Vocabulary, Form, and Syntax-Lists (26-46); V. Pedagogical Value of Material Based on Tests (47-51); VI. Use of the Material in a Latin Course (52-53); Conclusions (54).

In Chapter IV the "Correlations" are with Professor Lodge's well known book, *A Vocabulary of High School Latin*, Mr. Lee Byrne's *Syntax of High School Latin*, Mr. Lawrence L. Lohr, *A Latin Form Test for High Schools* (described, on page 26, note 3, as published in <North Carolina> "High School Jour. Vol. I, 7 and 8"), and Professor V. C. Henman, "Jour. of Educ. Psych., Nov. and Dec. 1917".

There is no way of checking the work of collecting; a little experience in delegating tasks of this kind leads me to suspect that some of the collaborators may have been less diligent than Dr. Walker herself. The tabulation has been done intelligently, and the author uses sound logic in drawing her conclusions from the material at hand and from the fundamental assumptions underlying the whole study. There is no doubt of her ability to control a large and baffling mass of facts.

The plan of the dissertation, responsibility for which rests upon the Committee mentioned above and particularly upon the Professor of Education under whose supervision the work was done, is puerile. This will appear from a glance at the conclusions (54).

The first of these is that "the range and frequency of Latin words, phrases, and abbreviations in English periodicals and newspapers is great enough to warrant their consideration as an objective of study in Latin". One might suppose that a statement in this form rested upon statistics as to the frequency of Latin words and phrases per page or other unit of English; but no such statistics are given. We have lists of Latin words and phrases, but there is no record of the number of words of English that were read to find them. Failing such a comparison, the "conclusion" is merely a statement of opinion which has precisely the same validity as if no collection had been made. My own impression is quite the reverse; I hope that teachers of Latin will not put this added burden upon their consciences, and most of all I hope that attention will not be diverted from

<This was published in November and December, 1918. The paper was reprinted, under the title *A Latin Form Test for Use in High School Classes*, *ibid.*, 5.217-223, December, 1922.

Miss Walker seems not to have known a monograph entitled *The Lohr-Latshaw Latin Form Test for High Schools*, a continuation and completion of Mr. Lohr's work, by Harry Franklin Latshaw. This monograph, published in October, 1923, was No. 1 of *Studies in Education*, Published by the Bureau of Educational Research, University of North Carolina. It does not appear that the work of either Mr. Lohr or Mr. Latshaw was at any time submitted to a thoroughly competent Latinist.

IN THE CLASSICAL WEEKLY 15.153-154 (March 27, 1922) I pointed out defects in Professor Henman's work. Of these matters, too, Miss Walker took no heed. C. K. >

the reading of connected discourse to the study of the scraps and tatters of Latin with which writers for the ephemeral press like to adorn their second-rate style. The fundamental fallacy here is one that is dear to the hearts of the professional 'educators'; they assume that we should first of all teach Johnnie to-day what he is going to use of his own accord before tomorrow morning. Hence, if to-day's Hornell (New York) Evening Tribune Times is going to refer to Thomas Smith as *pater familias*, that, and not Aeneas's flight from Troy, should be the staple of the Latin lesson.

The second conclusion, to the effect that the vocabulary of Latin quotations is generally identical with that now covered in High School, is quite sound; but it could have been reached by an hour or two with a dictionary of Latin quotations.

That students have more difficulty with isolated phrases than with connected discourse or with single words is known to all teachers; it will be so as long as the human mind operates with the association of ideas. So elaborate and toilsome a proof was not needed.

The recommendation that familiar quotations be used occasionally for purposes of drill and illustration is sensible; but it does not depend in any way upon the tables here presented.

I am forced to believe that Dr. Walker and her unselfish assistants were persuaded to do a large amount of hard work which never had a chance of leading anywhere. It is to be hoped that certain Latinists will soon break away from their present alliance with the Department of Education and will return to the study of the Classics.

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E. H. STURTEVANT

Among Italian Peasants. Written and Illustrated by Tony Cyriax. New York: E. P. Dutton and Company (undated). Pp. 263.

It is a thesis that needs no argument that ancient Italy can be only imperfectly understood without a knowledge of modern. Of books on Italy, those by native Italians are often by persons who lack scholarly acquaintance with the life of their Roman ancestors. Moreover, their authors may be by birth too near the life of their compatriots to describe it with proper perspective or impartiality. Rather often, too, the Italians are not widely travelled abroad or even in their own country. But in order to compose a description of any land one must visit all parts of it. Then, too, the investigator must take with him everywhere a conscious purpose to make careful observations and to draw accurate and impartial conclusions from what he sees. This sort of travel is really a special business in itself.

Naturally, members of other Latin nations tour their mother-land of Italy with a certain innate sympathy and appreciation, provided it be not a period when racial jealousies happen to be rife and ancestral kinship almost forgotten.

But, when all is said, some of the best accounts of modern Italian life have come from the pens of men and women of English speech. Many of them have written from a background of wide travel, and, most important of all, they have often brought to their task a peculiar love, not to say passion, for the country and a lively appreciation of the many appealing traits in Italian character. On the other hand, we cannot deny that there has been a repulsive amount of gush and ignorance in books that 'Anglo-Saxon' writers have put forth to commemorate their scurrings through the most alluring of Mediterranean lands. The present reviewer has suffered so much from the reminiscences of those who have merely luxuriated along the main lines of travel, paying tribute for their helpless ignorance to bilingual ciceroni, hotel porters, and museum-lecturers that he takes up a new book on Italy with anticipatory suspicion.

But the book now before us immediately dispels all doubts. Miss Cyriax describes what she sees vividly both as a writer and as an artist. Moreover, her acquaintance is precisely with that sort of Italian community that the foreigner least understands, namely the small mountain village, and with the class of people that most tourists can only regard as an element set in the landscape to make it picturesque for them as they whiz by in an automobile or on a railroad train.

Obviously, Miss Cyriax got her entrée into the society of these haymakers, charcoal-burners, quarrymen, tax-collectors, lime-burners, etc., by the only 'open sesame' that never fails in Italy, a sincere liking for its people, which she made evident by a spirit of democracy and wholehearted sympathy. She even learned the dialect of the family on the farm where she lived—no small feat for anybody!

Her experiences are often amusing and sometimes rather dramatic. We have, for instance, a dance at the inn to the music of mandoline, cello, and two guitars, at which one of her best partners was a man with a wooden leg. The coming of the police was the first inkling that she had that by dancing there they had all broken the law. The finale in court was in sad contrast to the Terpsichorean joys, but her account of it is delightfully realistic. Indeed, her simple realism makes even homely topics absorbingly interesting. So, in reading her account of the raising of silkworms, we feel all the despair of feeding creatures that can never be made full. If the change from woolen garments to flimsier fabrics really did hasten the deterioration of the old Romans and the downfall of the Empire, as has been maintained, the great silk industry of Northern Italy may not be even now an unmixed blessing.

While some of us during lofty tramps in Switzerland have visited the chalets of the herdsmen, there can be few Americans who have had the experiences that Miss Cyriax had in living on an upland cattle-farm in Italy, and nobody else, so far as I know, has given us an account in English. Then her book presents little vignettes of life, as we might call them, vividly painted in the simplest language, a game of *murra*, for instance (the Roman 'finger-flashing' that came ultimately from Egypt through Greek lands), the love-making of fiery temperaments, the return home at night of musicians playing their string-instruments—music for which the present reviewer is at any time glad to be insomniac, especially in the Neapolitan region.

Miss Cyriax introduces us to characters that grip the imagination, a pathetic old man who commits suicide, an unforgettable small boy Riccardo, a priest who had hoped to be a soldier but, having been made a man of piety against his will, consecrated himself to the wrong two-thirds of the proverbial triad Wein, Weib, und Gesang. For this he makes a questionable atonement by usurping the duties of the local doctor except in such cases as might prove fatal under his charge; for luckily he was not also an undertaker. And yet time was when neither doctor nor undertaker was so strikingly remote from the priest!

Miss Cyriax is especially happy in dealing with the public and private life of Italy's characteristic animals, the goat and the donkey. Only one who knows Italy well will fully appreciate her discernment. Again, her readers will sympathize with her in her revolt against the trapping of birds, but that has always been an Italian passion. It might be ours, if meats were otherwise so rare a dish upon the table.

There is much in this book to instruct and entertain a specialist in the Classics. With ancient lustration rites in mind, we read of the priest's blessing the fields with a chant so sad that it might be mistaken for a curse. Then, we ponder anew the limited bathing of the earlier Romans when we read, (170): "Margaret told me that she had never washed her body—and yet she was the neatest and cleanliest old peasant woman I know". Chapter XIV gives a moving account of the effects of a

hailstorm, that curse of Italian agriculture with which Pliny's farmer-tenants had to struggle. The ancient discrimination between men and women in the use of the names of Castor and Pollux for swearing purposes comes to mind, as we learn the lady's difficulty with her expletives. She shocked an Italian hearer by her "per la Madonna", but, it seems, she might have said "per Dio" with no offense. We are informed that while "Madonna" is not a blasphemous exclamation, it becomes quite wicked when it follows "Porca". Among the many profanities and near-profanities which her Italian friends used, "pel del anticrist" seemed to the reviewer the safest and most felicitous, although rather hard on the Emperor Nero.

We have had space for only a few characteristic samples from a thoroughly charming book which any classicist will find it profitable to read.

WALTON BROOKS McDANIEL

The Orations of Cicero, With a Selection from his Letters. Edited, With Introduction, Grammatical Outline, Notes, Vocabulary, and Exercises in Prose Composition, by Frank Gardner Moore. Boston: Ginn and Company (1925). Pp. xcv + 552 + 110.

In Professor Moore's edition of Orations of Cicero, With Selections from the Letters, we have a magnificent specimen of editing and of the bookmaker's art. Its only defect is that it is much too perfect for its purpose. At point-blank range its sights are elevated for an extreme trajectory, and the perfectly wrought projectile goes whining over the heads of the Secondary School recruits to explode among the trenches of the Collegiate shock troops far to the rear. No teacher on earth can cover this volume adequately in one academic year with a class that has anything else to do. The teacher himself will read with delight this splendid product of the editor's consummate scholarship; but he simply cannot pass it on. Much of the book, notably Sections I and II of the Introduction, treating of The Public Speaker (xv-xx), and of The Orator's Mastery of Form (xxi-xxxvii), is almost Seminar material, beyond the grasp of the third year pupil, who is not yet entirely certain whether or not to introduce a direct quotation with *ut*. Editors with only—or chiefly—Collegiate experience have no conception of the limitations of the average Secondary School pupil. The reviewer recalls but one such scholar who has achieved, in his edition of a Roman poem, brilliant success in writing himself down to his clientèle.

The ideal class-room edition of Cicero's Orations should contain not less than fifteen Orations, with no other textual material, and no exercises. This would give abundant material for sight-reading out of argumentative prose, a matter and style to which the College Entrance Board Examinations have, thus far,

been practically restricted. Notes should be adapted to the needs and the capacities of pupils feeling their way along a path still unfamiliar. Introduction adequate to convey sufficient historical, political, and biographical background could certainly be condensed within less than ninety-five pages. Nor is there any real necessity to reprint the Latin Grammar, though this feature should not be entirely lacking. From a purely mechanical standpoint, too, the bulk of the book under review could have been reduced greatly by diminishing the size of the type, which, although beautiful, is needlessly spacious—if the word *spacious* may be thus employed. An edition containing thirteen Orations, though now obsolete, still lingers in the reviewer's regretful memory.

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B. W. MITCHELL

IRON FILINGS AND SAND INSTEAD OF BLOTTER PAPER

In connection with Professor Knapp's remarks in THE CLASSICAL WEEKLY 19.158 on the use of sand as a 'blotter', I may say that in my early days in India (which go back as far as 1873), and for a long time afterwards, native clerks, writing in the vernacular with reed pens, always used very fine iron filings or sand instead of blotting-paper. The former seem a very strange substance to use for absorbing ink, but used they were. No doubt the custom was ancient enough in India. For Roman times, however, I cannot speak.

ST. ANDREWS,
SCOTLAND

A. SHEWAN

THE CLASSICAL CLUB OF PHILADELPHIA

The 186th meeting of The Classical Club of Philadelphia was held on Friday, April 9, with forty-three members present. A dinner was given in honor of the guest of the evening, Professor Arthur L. Wheeler, of Princeton University. The following officers were elected, for 1926-1927: President, Dr. Arthur W. Howes, Central High School; Vice-President, Professor Douglas L. Drew, Swarthmore College; Secretary-Treasurer, Dr. B. W. Mitchell, Central High School.

Professor Wheeler read a paper on The Theory of *Contaminatio* in Plautus and its Recent Critics. After outlining and refuting the arguments of the scholars who deny that *contaminatio* was employed in the construction of the surviving plays of Plautus, Professor Wheeler made a minute analysis of the Miles Gloriosus and showed that its difficulties and inconsistencies are far better explained on the theory of *contaminatio* than without that theory.

B. W. MITCHELL, Secretary